

# PRIMITIVE MAN

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# PRIMITIVE MAN

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## THE DEARLY-LOVED CHILD AMONG THE GROS VENTRES OF MONTANA

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THE Gros Ventre word *nīh̄·nīthā* means "a child who is very much loved by its parents". There is another word, *bīthāsθā*, which my oldest informants, Mrs. Warrior, 91, and Mrs. Sleeping Bear, 87, insist is synonymous. For younger members of the tribe however the two words have slightly different connotations. According to these latter, *nihe·niθa*, a word no longer used in ordinary speech, referred to any child, not necessarily a dearly-loved one, whose parents were living and well-to-do or prominent, whereas *bīthāsθā* refers to a dearly-loved child, in any family whether prominent or not. Both older and younger informants agreed that these dearly-loved children were found only in an occasional family here and there.

It may be well first to give some case material illustrative of the phenomenon and in the latter part of the paper to describe the phenomenon itself.

Mrs. Warrior told me that she would have been *nihe·niθa* had her parents not died while she was yet a small child. Her father had been glad that his first-born was a girl. He had been through the Kit-Fox Lodge and had intended to offer his daughter to dance therein. It was difficult for those going through the Lodge

to obtain a girl to dance in their ceremonies. Such a girl must be *nihe·niθa*, and dearly-loved children were not numerous. Moreover their parents had to give away large quantities of goods in their honor. It is interesting to note that Kroeber, writing in 1907, although not giving the native word, refers to the fact that for the Kit-Fox Lodge two girls "much thought of and loved by their parents" must be chosen. Owing to the death of her parents, Mrs. Warrior never actually participated in the Lodge, but she gave a specific case of a dearly-loved girl, whom she knew personally, so participating.

The son of Mrs. Warrior's mother's brother was, however, *nihe·niθa*. She related the following regarding this cousin of her's, named White Skunk. One day he appeared at her house and hung around. Late in the evening she asked him: "Are you going to stay here overnight"? He answered: "Yes. My father is so proud of everything, but I am not going back. I don't want to". The next morning his father arrived. Mrs. Warrior told him that his son was there but had said he would not go home. The old man then explained that Sleeping Bear had brought his daughter for the young man and added: "He better come home because we have this wife for him". White Skunk however refused to go and his father didn't force him or argue with him. The matter was dropped and the young man did not marry that girl. His father was a very prominent man, a warrior and keeper of the Flat Pipe, a man of his word, but because his son was *nihe·niθa* he did not force him against his will nor did he preach to him. My informant added that they never lectured *nihe·niθa* but that White Skunk didn't need to be lectured to because he wasn't "crazy" like some of the others.

To illustrate further the nature of the concept, Mrs. Warrior told about her grandmother's sweetheart. When her grandmother, Turtle River, was a young married woman, she had a sweetheart who was *nihe·niθa*. One day this young man came into his father's lodge, where he and his recently acquired young bride were living, with his robe over his head. He laid down and refused to eat. After a while his father discovered that the young man had been badly hurt. Contrary to ordinary custom, but because his son was *nihe·niθa*, the old man said: "Oh, some-

body has done a good deed, they hit my son". After being questioned at length, the young man finally admitted that he had gone to a woman who hadn't wanted him and who had hit him with a hatchet. Whereupon the father explained: "Ahōh, ahōh", as men do when they are glad and thankful, "I am glad some woman got mad at my boy and hit him", although the young man's mother was crying. Then the father ordered his daughters to gather together all the things in the way of dresses and robes they could, and even ordered one of them to tell her husband to go to the trader's for a keg of whiskey. After some days, when everything was in readiness, the old man finally extracted the name of the woman from his son. The young man told how he had approached Turtle River while she was out gathering wood and how she in a jealous rage had taken her hatchet and hit him on the side of the head saying: "Why don't you stay with your young wife?" The father then went outside and invited her husband together with Turtle River herself to "come and eat". The young man and his bride were present and the guests were given the place of honor in the lodge. After eating and smoking as usual, the old man gave the husband a very fine hunting horse and the keg of whiskey, saying: "Get drunk now. I am very glad your wife hit my son". Meanwhile the young man's mother gave the dresses and robes to Turtle River. Mrs. Warrior said that parents did not try to retaliate when anyone did something to a dearly-loved child,—they gave presents instead.

I was told by others of an occasion when Mrs. Warrior's own daughter, Gertrude, who was well known as *biθasθa*, reported that as a man had accidentally hit her, the man was invited in and Mrs. Warrior fed him and gave him a lot of clothes. Mrs. Sleeping Bear explained further that, in the past, if someone did something nice for a dearly-loved child the parents would likewise reward him handsomely: for example, "if someone made White Skunk a pair of moccasins, his father was not afraid to give away a horse". Moreover, if a person wanted something badly from the parents of a dearly-loved child, he would say: "Let So-and-so [giving the name of the child] tell you". This was like asking the favor through the dearly-loved child.

There is at present but a single child among the Gros Ventres whose parents treat him as *biθasθa*. He is now about twelve years old. His parents are fairly well-to-do and the boy already has a good many horses and cattle of his own. The parents always allow him to have his own way and they give him anything he asks for. His younger sister is deprived of things in order to satisfy the boy. Her wishes are not considered by her parents and never gratified unless by her older sisters. She takes this, however, as a matter of course. The boy, although he is said to behave toward his parents as a "spoiled" child might among us, is considered a nice boy and is good to the others with whom he plays. His grandmother is said to love him more than she does any of her other grandchildren. A couple of years ago at a Grass Dance, one of the servers brushed against the boy and shoved him out of the way. The boy's mother became angry and wanted immediately to fight the server. The grandmother, however, restrained her and gave away lots of presents in honor of her grandson.

In some respects the dearly-loved child is similar to the ordinary favorite who might be found in any culture at any time. It is probable that in some cases the dearly-loved child and the favorite child in a particular family might be identical. That this is not always the case can be seen however in Mrs. Warrior's own family. We have referred above to her daughter, Gertrude, who is well known as *biθasθa*. As it was explained to me: if anybody does anything for or to Gertrude it is known all over the place and people say, "See how that woman loves her daughter". But Mrs. Warrior's real favorite was one of her sons who, as a child, followed her about everywhere and was jealous of his younger siblings. Her preference for this one son, whether conscious or not, is quite evident from many of the stories she has told me, as well as from the comments of her neighbors. Moreover, while a favorite child usually grows to be such, so far as I could discover, the dearly-loved child is chosen at birth. The first-born child might be the dearly-loved one, but not necessarily.

Again, the fact that the dearly-loved child should be spared the lecturing to which other children were constantly subjected, and should be allowed to do whatever he pleased, might suggest that the *biθasθa* is merely a spoiled child. But there are many

spoiled children who are not considered dearly-loved. Incidentally there is a difference of opinion as to whether the dearly-loved children were spoiled at all. One man at least is certain that such children are spoiled and seldom turn out well. As evidence he cites the case of a contemporary of his, the son of a medicine man, who was allowed by his parents to go so far as to actually take the food from their hands, but who allowed his old father to starve to death when he, having a remunerative job off the reservation, could easily have prevented it. On the other hand several persons, now middle-aged, who had been *biθasθa*, were mentioned as having turned out well according to the native point of view.

Gift-giving, too, is in itself common enough even at present among the Gros Ventres, and usually with the motive of showing how proud they are of someone but at the same time increasing the prestige of the family. The distinguishing characteristic in connection with the dearly-loved child is the heaping of gifts upon one who has done him an injury. That the dearly-loved child should more frequently be a boy, as I am informed was the case, is not surprising in a culture where the male is seemingly favored all along the line.

To sum up. The dearly-loved child complex represents a type of institutionalized kinship behavior which is still practised in a somewhat limited form today. The dearly-loved child is comparable to the ordinary favorite or spoiled child in some ways, but differs therefrom in the following respects. The dearly-loved child is found in only relatively few families; he is considered to be in this category from time of birth; presents are given away to anyone who does something to him, as well as to anyone who does something for him; favors asked in his name are surely granted by his parents; such a child is usually male, more rarely female, but a girl falling within this classification was needed to participate in the Kit-Fox Lodge.



## HUNTING CUSTOMS OF THE ORDOS MONGOLS

JOSEPH KLER, C.I.C.M.

Ordos, Inner Mongolia

ONE who has passed years among the Mongols of the Ordos Desert and has lived intimately with them, knows that they are passionately devoted to the chase. Man of the Mongolian steppes is a hunter by nature.<sup>1</sup> One has only to read the ancient Chinese annals on the life of Genghis Khan and his ancestors<sup>2</sup> to see that the Mongols at all times followed the chase. The Ordos country is the country of Genghis Khan. Many stories are recorded of the hunting exploits of this national hero,—hunting with the bow and arrow, with falcons, and on horseback.

A story is told that one day Genghis Khan was hunting with his falcon in the Ordos country. Wandering here and there and fatigued he went in search of a spring to quench his thirst. He found a spring with a pool of water at its side, drew out his golden cup, and was about to drink of the refreshing water, when the falcon which he had on his arm flapped its wings and dashed the cup to the ground. Genghis again filled his cup with water, and the falcon repeated his previous strategy. A third time the same thing happened, at which Genghis in anger seized his bow and killed his beloved falcon. But what was his surprise when all of sudden he perceived a venomous serpent in the middle of the pool of water. Then he understood why his falcon had prevented him from drinking in order to save his life. And Genghis wept over the death of his falcon.

<sup>1</sup> W. Karamisheff (Mongolia and Western China: Social and Economic Studies, Tientsin, 1925) is quite correct when he says that there is no hunting on a large scale, or that the precepts of religion forbid the killing of animals, but that nevertheless this is not a great obstacle to hunting; he is not correct when he says a little further on that the Mongol is by nature not a hunter and that he avoids hunting.

<sup>2</sup> Cf. A. Krause, *Cingis Han, Die Geschichte seines Lebens nach den chinesischen Reichsannalen*, Heidelberg, 1922.



The Ordos country is rich in game. One finds there foxes, badgers, wolves, gazelles or antelopes of two kinds (*Gazella subgutturosa* and *G. Prejvalski*<sup>3</sup>), pheasants, quail, hare, wild sheep (*Ovis ammon: argali*), "poules de montagne", marmots, and a great number of migratory birds such as the bustard<sup>4</sup>, heron, and so forth. Father Gerbillon<sup>5</sup>, who accompanied the Emperor Kanghi to the Ordos in 1697 on a punitive expedition against the Galdang, tells us that the game killed by Kanghi in the Ordos was a quantity of antelope, wild boar, pheasants, hare, deer, and so forth. At that period the Ordos not being yet deforested as a result of the innumerable Chinese colonists, the flora (tamarisk, etc.) and the game seemed to have been more abundant than they are today.

Formerly to kill their enemies as well as game the Mongols used the bow (*nomo*) and arrow (*somo*). The present writer has found a number of bronze arrow heads of quite varied types. They also had whistling arrows<sup>6</sup> to kill hare. The first arrow shot at a sitting hare was a whistling arrow. This was purposely aimed over the head of the hare to frighten and, so to speak, immobilize the animal. The second arrow shot was of another type and this was aimed to kill.

Firearms were introduced later. Even at the present time, although in recent years the Mongols have had modern repeating firearms, the Ordos Mongols still make use of flintlocks in hunting the fox and other game, while they use their modern guns for antelopes.

<sup>3</sup> Cf. Prejevalsky, N. Mongolia, the Tangut country, and the Solitudes of Thibet.

<sup>4</sup> It is not easy to approach close to the bustard. For this reason in order to shoot the bustard the Mongols drive an ox or an ass with a load of firewood on its back close up to the bustard and thus one can shoot it easily.

<sup>5</sup> Cf. Du Halde, Description de l'empire de la Chine et de la Tartarie chinoise, 4 v., Paris, 1735.

<sup>6</sup> The Buriats were using whistling arrows not so long ago. The Chün-tsü reports them likewise among the ancient Chinese. Cf. Br. Adler, Der nordasiatische Pfeil, London, 1901, 32.

The ordinary flintlock gun (*poo*) of the Ordos Mongols has a very short butt (15-35cm.) which rests only on the arm. As the barrel of this primitive weapon is very long (fig. 1), the weight is enormous and with its violent kick, it is naturally lacking in accuracy. Nevertheless the Mongols are excellent shots as is well proven in their raids against brigands and against thieves. They make their own powder and shot or else buy it



FIG. 1. Ordos Mongol with long flintlock for hunting fox, hare and pheasant. Photo by J. Van Hecken.

from the Chinese. One important feature in their accuracy at shooting is their excellent power of vision; for the natives of these immense steppes are accustomed from early years to scan the vast horizon for the purpose of locating a flock of sheep and to follow step by step the trail of a runaway horse. Day after day they can follow such a trail in the sand and in the plains and they always find the strayed or stolen animal.

The Ordos Mongols also use the trap (*kabchwa*), and employ strychnine poison to take foxes. In certain regions they still

employ the *sjitam*, a kind of heavy club two feet long, both extremities of which are provided with a great iron ring. This club they skilfully throw to take hare. The Djassacks are renowned for their skill in this respect. One also finds dogs trained for hare hunting, for example, among the people of the banner of Wüsjen.

In the Ordos everybody is at liberty to hunt whensoever he pleases, and wheresoever except in certain spots where historical personages are buried and in the vicinity of lamaseries.

The Mongols have excellent knowledge of the life, ways and habits of the various types of game and they use many ruses to surprise and outwit game. In certain places they approach the game slowly on the steppes, lying flat on a primitive ox-cart; thus they are able easily to approach close to the hare or the herds of antelopes, which when they see no driver on these vehicles are not frightened away and thus are killed.

In other places, such as upon the high plateau, in hunting antelopes the Mongols dig ditches deep enough to conceal a man. The earth taken from the ditches is leveled over. In these trench-like shelters some of the Mongols will hide with their guns, while a score of others on horseback pursue the antelopes, encircle them from all points, and gradually drive them into a small area very close,—within 50 to 70 feet,—to the trenches where the men with their guns open fire when the animals come within gunshot. Thus the hunters will at times be able to take a very considerable number of the antelopes. There are some excellent hunters among the Ordos Mongols who kill up to sixty or more of these antelopes each year.<sup>7</sup> The Ordos Mongols are very skilful at driving these animals to a given person or a given place

<sup>7</sup> In northern Mongolia there is a small species of antelope called *oronggo*. The Mongols there keep the horns of this antelope in their houses as a charm to give protection against evil spirits. These *oronggo* horns are one of the five luck-charms or amulets called *t'abon kalchalakdji*. The other four are: long feathers of a species of crow; carapace of a tortoise; spines of the hedgehog; tusks of wild boar. The Ordos Mongols keep these five amulets. They even put the tortoise carapace in their millet granary, for then, they say, the millet will not spoil but will keep indefinitely.

or behind a small rise in the ground where a hunter is hidden. The present writer himself has been witness of this many times.

It is a curious thing that the antelopes always make the same instinctive movement when a traveller sees them. For example, two riders on horseback are advancing on their way across the steppe. All of a sudden they notice on their right hand (cf. fig. 2) a large herd of antelopes with a male at their head. The

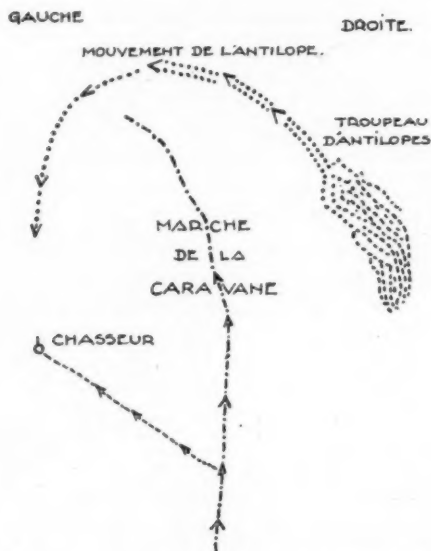


FIG. 2. Strategy of antelope herd and Ordos Mongol hunters

herd on seeing the men, and led by the male, move slowly in the same direction as the travellers. So they go perhaps for a kilometer when all of a sudden the herd breaks into a gallop and at breakneck speed turns to the left and crosses the travellers' trail to gain the travellers' left. If meanwhile one of the two horsemen desires to kill an antelope, he will ride off to the left of his companion, and before the herd of antelopes has crossed the trail, he will slip out of the saddle, leaving the care of his horse

to his companion who continues his way as if nothing had happened. Bent down and with short steps the hunter then goes obliquely towards the left and hides somewhere behind a rise in the ground. There he waits, and without fail after a short space of time the antelopes, suspecting nothing, advance browsing slowly up to within gunshot and are easily killed.

Some such ruse is necessary as this species of gazelle in the Ordos desert and in Mongolia is one of the swiftest animals in the world. In 1933 the American Geographical Expedition exploring the Gobi desert measured the speed of these gazelles. Seated in a fast automobile several members of the expedition amused themselves by pursuing a gazelle found in a zone close to the desert. The course ran a distance of fifteen kilometers. During the first five kilometers the gazelle easily outdistanced the auto which was making a speed of more than ninety-five kilometers an hour. Then the animal slowed down to forty kilometers an hour. It maintained this average a distance of ten kilometers at the end of which the auto had to stop on account of a breakdown. The gazelle continued running. This was the first time that anyone had even succeeded in measuring the speed of a gazelle (*G. gutturosa*).

One procedure for taking pheasants is the following. A quantity of a certain kind of peas (*hara bordsjak*: a kind excellent for horse fodder) is left to soak in alcohol for some days. Then in the evening these are scattered on the edge of the cultivated fields or steppes. Very early the next morning the pheasants coming out at sunrise eat these peas and at once become intoxicated by the alcohol, to such a degree that they begin to walk unsteadily and then fall down without attempting to fly. At this point the hunters come out and gather in their prey.

The Mongols hunt either alone or in groups. Especially in December, up to four or five skilled hunters, taking their horses and tent, go off and often do not return until after some months, —this is especially the case where there is question of fox hunting. The fox pelt sells for from seven to twelve Mexican dollars.

Wolves are numerous in the Ordos region. The Mongols say that the wolf in running always holds his left forefoot in the air, that is, not touching the ground, for fear of dulling the

points of his claws, which he always keeps sharpened in order better to tear the flesh of his prey. The Mongol is very much afraid of wolves because they are a real danger for his flocks. Our Christian Mongols at times ask that Masses be said in order that flocks may be protected against the wolves, who when they are hungry and running in packs are rapacious.

Here we may be permitted a slight digression upon the tactics used by the mares in protecting their colts against the wolves. The Mongol horses are not provided with fodder or a stable. In winter as in summer the inclemency of the climate hardens them. On the high plateau of the Ordos, towards the end of winter, the young colts being then just born and the mares thin and weakened by the winter, seems to be the favorite season for the wolves, at times in packs of fifteen to twenty, to attack a herd of horses. The wolves attack in the following manner (fig. 3).

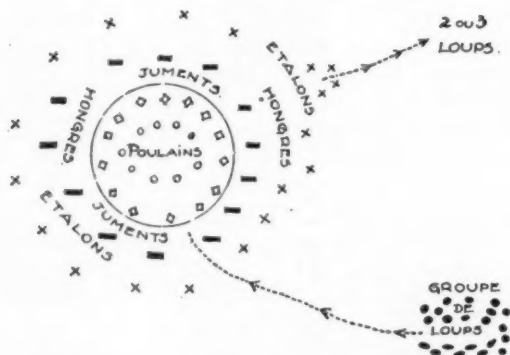


FIG. 3. Attack by wolf pack on herd of horses

They approach to within one, two or three kilometers of the horses, who are always in a herd with a stallion, some geldings<sup>8</sup>

<sup>8</sup> There are certain auspicious and inauspicious days, the Mongols say, for the gelding operation. If a person gelds a horse on an inauspicious day, the horse will die, for, they say, the soul of the horse is on those days in the testicles. In the Ordos, too, there are certain days of the year when it is not the custom to sell horses.

and a dozen or so of mares with their respective colts. The wolves then hide behind an elevation in the land while two or three of their number approach the herd of horses to allure them to battle. The horses on their part use the following tactics. At the approach of the wolf they arrange themselves in a circle and in order of battle; the mares drive the colts together and surround and encircle them in such fashion that their hind hoofs are directed toward the outside. The geldings in turn surround the mares, and the stallion (or stallions) stand on guard as sentinels. The mares take the above position in order to be able to strike the attacking wolves with their hind hoofs. Some of the wolves come howling up to the horses to strike terror into the herd and, at the sight of these two or three wolves, the inexperienced young stallions (the old stallions have more experience and never quit their herd of mares) do not wait until the two or three wolves have reached them, but go off after them, stamp and neigh, grind their teeth and force a retreat on the part of the wolves who have feinted the attack. These young stallions at the sight of this unexpected retreat pursue the two to three decoy wolves, while the pack of wolves to the number of fifteen or twenty, who are hidden, come suddenly out of their hiding, throw themselves furiously on the defenceless colts and mares and make a good kill.

The Mongol horses never lie down at night for fear of being suddenly attacked by wolves. They lie down during the day.

To dress the pelts of foxes, the Mongols dry them in the open air and then moisten them with alcohol. Next the skins are rubbed with saltpeter and finally are massaged by hand until they become soft.

To tan the skins of antelopes and sheep, the Mongols soak the pelts for a dozen days in water in which has been put cooked millet or *sjara osso* (yellow liquid, a decoction of a certain tree with yellow wood called *sjara modon*, that is, "yellow tree"). Then the skins are massaged and softened by hand and these operations are repeated during a week. The cooked millet, it may be added, is better than the *sjara osso*.

Gazelle skins are used for mats or else are hung at the entrance door of the tent to keep the heat in the tent.



The antelope horns are used as portmanteaus.

Fox skins are used to line the cloaks of the rich. The tail is ordinarily hung on the traveling stick and when the Mongol is on horseback he rolls it around his hand to serve as a glove.

Hunting among the Ordos Mongols has its magico-religious side. There are auspicious and inauspicious days. The auspicious days are called *olān sjādhāgai* ("days of the red foot"). These days are excellent for the hunters for they will be able to take a great deal of game, but they are bad for other people since on such days one cannot slaughter livestock or undertake travel for fear of meeting with trouble. There is a tutelary spirit of hunters to whom the Mongols sometimes pray.

The pagan Mongols say that there are certain foxes that are possessed by the devil and that there is no known means of killing such on the hunt. This kind of fox can by contagion cause the demon to enter into a man (peut propager le démon par contagion à l'homme). Such a man into whom the fox has caused the demon to enter is then called *ounige tāgāsen k'ün* ("a man who is haunted or pursued by the fox"). When a fox possessed by a demon rolls in a pile of ashes, the demon changes himself into a fox. In like manner when a man who is possessed by a demon rolls himself in a heap of ashes, this man becomes or is incarnated in a fox or a wolf. From this we have the curse: *Oūden tēr en ooli kasghyra, ounisūn tēr en ounige k'eurbō* ("May an owl come and hoot before your door, and may a fox come and roll himself on your heap [of excrement or] of ashes").

When the Mongols have no luck or success in the chase they believe that their arms or snares are possessed by an evil spirit and for this reason they conjure these objects by means of special prayers (*ganga*). We give here a fragment of one of these formulas used by hunters. During the recitation of the formula, the object,—gun, snare, or trap,—with which they have had bad luck, is held over a fire in which has been thrown some *artša* (*Juniperus sinensis* L., according to Pontanin) and some salt. After the recitation of the formula the object is struck with branches of *xarganak*, a kind of bush. In addressing the object they say:<sup>9</sup>

<sup>9</sup> Cf. A. Mostaert, *Textes oraux Ordos*, Peiping, 1933, 466. My confrère here gives this text, but without a translation.

*K'odöku xonots'rihu, ganga.*<sup>10</sup>

*Güküld'i k'ougen alxutsi'hu, ganga.*

*Alak noxö siets'ixhu, ganga.*

*Aldž'agar eme alxuts'ixu, ganga.*

*Albin*<sup>11</sup> *džüdxör orotšihu, ganga.*

*Artša dabusar argulamoi, ganga.*

Hast thou rested the night outside, in the desert, then thou hast  
thereby suffered the evil influence!

A betrothed girl has caused thee to sprain thy feet!

A motley dog has urinated on thee!

A woman has stepped over thee!

An evil spirit has entered into thy bosom!

Now in purifying thee with cypress and salt I drive out all these  
evil influences!

Another formula, a prayer for hunting, is the following, during which when they pronounce the words "*xorüi, xorüi*" they hold in their hand a fox or rabbit skin and shake it with the gesture one uses when one summons someone. Through the recitation of this *dalalga* or imprecatory prayer the hunters hope to kill a great deal of game en route.

*Garbol gandžugutai*

*Orobol orodžot'ö*

*Garsan bougoude' gandžugū ne'ge*

*Orosan bougoude' orodžo ne'ge*

*T'oolä boroni, oünige' šarani*

*D'engne' dürtēr, d'engne' dürtēr*

*Uje' koün d'engke dasürt'ar*

*Ure' morri gandžugu dürt'e'r*

*Xorüi, xorüi.*

<sup>10</sup> *Ganga* (or *kangga*) means: (a) an evil influence which causes misfortune, in the sense that one would say, *mini poo gangarađji*, "my gun has suffered an evil influence"; (b) a rite and prayer to destroy the effect of the evil influence.

<sup>11</sup> *Albin*: a devil who is seen at night in the field under the form of a will-o'-the-wisp.

*Alasan gadžar, arwan xorin*  
*Barisan gadžar, xorin, gōtsin*  
*Soul soule'e džugāt*  
*Soijē, soije'en dagāt*  
*Djērēt'i, t'oolāt'aī*  
*Džiēti nagatsinard'ä*  
*Pouri ene mani ajan abadū iretugai.*

*Xorūi, xorūi.*

When one [people] goes off on a journey, it is never without  
 baggage.  
 When one comes back home one always brings something.  
 When several people go off to the chase one also takes one's  
 baggage.  
 When one comes back from the chase there are also spoils to be  
 shared.  
 If there is game of greyish color, these are then hares.  
 If there is game of yellowish color, these are then foxes.  
 One has such heavy loads, so heavy on the two sides of the saddle,  
 Which [loads] would cause the strength of a strong man to  
 succumb,  
 In fact all that a horse of three years is able to carry.

*Xorūi, xorūi.*

There where, with one shot of a gun, one kills one thing, one  
 would wish to kill ten, twenty of them.  
 There where one snares one thing, one would wish to snare  
 twenty, thirty of them.  
 Game in such abundance that in the return load the snouts bite  
 the tails [touch the tails] and the buttocks touch the  
 buttocks [hares, etc.].  
 Antelopes, hares, old and young [with their young].  
 May we be able to have such luck on the hunting ground.

*Xorūi, xorūi.*



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